TUESDAY NOVEMBER 12, 1963
PLAYED FEBRUARY 28, 1964

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So, here we are again. Again thex same old question: What do we do in our daily life regarding work and how do we continue to understand what we should do?

By the way, I did not mention that yet, Daly King's book is out: The States of Human Consciousness. Those of you sho have seen the Oragean Version will find certain things reminiscent of that; and the credit given to Gurdjieff and Orage is really quite correct and quite remarkable. In general, the expose is put in scientific terms; sometimes a little bit too scientific and, in general, I would say it is rather dry reading. You have to keep at it. And it is not a question I think that you ban read it easily in a week. You have to pick it up and put it down again.

But it is very much worthwhile. It is worthwhile to think about it and to see how he tries to develop and he makes, of course, a distinction between four different states of consciousness. On some of the things he may be, I would not say maybe a little off in my opninio, but I do not think it matters very much because it may be just an opinion. I have a little different view point on some of the things of a theoretical nature but I do not think it affects it in principle. So, those of you who really want to have some stimulus frin reading, I think out to get the book. It is worthwhile to have it, to have it in your library.

I do not know if the reading of it will help you immediately for knowing how to apply work. Because in many ways I think we are much closer to the ground. We are not primarily at least scientific people and we do not

like to look at work too scientifically because it may be theoretically too much for us. And many times we leave the theory a little bit out of the way because it may be too disturbing if you are trying to find certain things theoretically and you do not find it and you do not find an answer; then you are liable to question some of the other structures and, because of that, you will have a little bit of a divided attitude towards the necessity of working.

It is simply a question of in the begnning, and we are not beginners any more, but in the beginning it is always, "What good will it do to me if I know something about consciousness? And the question always is: Can't I reach a state in ordinary life without having to do observation or trying to becpme impartial regarding myself? And if you look at it and you start to think about the different people who probably never have heard from Gurdjieff or about him or perhaps never have been exposed to any kind of a teaching that is more or less similar and the many people who have been religiously brought up and who had a good father and a good mother and have been taught to behave in a nice way in ordinary life and have followed certain commandments as well as they could and surely their life has become ethically correct; and then it is a question: Can they, such people, reach the possibility of a conscious state?

You see, apparantly if one tries to live in accordance with that golden rule, that is, that I pay what I have to pay, that whatever I owe I will continue to owe until I have paid, that I do my best, that I cannot be held responsible for things that I do not know and that if I want to have towards it a desire to try to find out and honestly try to find out whatever I can find out, that then my lifes philosophy is going to be based on what it is to be a good man, a kind man, a man who is

respected, a man who has ideals, or who has a certain character and is dependable and come to be regarded by his friends and his family and the people he deals with as someone who is a little bit outstanding and perhaps, to a certain extent, becomes a remarkable kind of a person. And still, one must not say immediately that such a person has become conscious in our sense of the word.

It is extremely difficult to draw such a line because there are many people in histroy that we read about who have apparantly reached a certain state of understanding and probably, during their life time, have suffered or who have worked in a certain way in order to eliminate those things that they consider already obstacles for themselves and probably have overcome at the expense of many things of themselves; certain things that then at that time, maybe at their death or before that or the maturity of their old age that they really could be considered as not let's say Obyavetl, not simple man, but persons who have accomplished certain things in ordinary life for the good of mankind and who have had mankind at heart and have lived in accordance with that kind of a conscience that they gradually also developed in their life.

And immediately to say such a person, let's say, Michaèlangelo or anyone of the artists, anyone who has created work, anyone who has done whatever they ca to express certain things, either their feelings or a research man who wants to find out the meaning of his life and perhaps never has heard of Gurdjieff. Can we exclude immediately such a person by making a statement, "Well, he has never been conscious and therefore he will die like a dog."

Of course it is utterly stupid to draw such conclusions because, in the first place, we do not know wnought about it because that what a person is in himself he will keep to himself and he will only show

whatever his manifestations may be. And maybe in many ways he will behave as if he is conscious and no one has a right to say that he is not.

There is no question about it that a person, in his life, in an unconscious life, that is, a man number one, two and three can reach a certain level of being which is very close to the dividing line of unconscious and unconscious. And it is also questionable if the dividing line is so sharp. That is, if at certain times, because of the conditions in life inwhich he lives and whatever he experiences, he may at certain times reach across the line and then come bake again because his functioning takes place and he is again and again in the shape of his ordinary personality. But it does not mean that he has not tasted sometimes of certain things that really do not belong to this Earth.

If we make a distinction of that kind between unconsciousness as belonging to Earth and conscious as belonging to the next level of the planets, it is very much like an atmosphere around the Earth. The higher you go the less dense it becomes. And where is really the line that you could drew where you leave Earth and when you enter in to the atmosphere of a planet? You cannot even put it on the basis of th law of gravity because you can say that if I leave the Earth naturally I become less and less subject to such a law. But it depends on my weight how much subject I am. And if I am very light weighted Maybe I can leave the Earth, and still the law of gravity will effect me even if at a great height. So, there are many conditions we cannot judge about. And to say simple of a person, "he has bever heard of Gurdjieff, therefore it is just too bad" I think it is a stament that is quite idiotic.

On the other hand, for oneself onem must know what is the difference. That isw if I feel that if I coul' become a good man, a kind man, a good husband, a person who is a good father, a good friend, a good man professionally, who in many ways is willing to live in accordance with what I call his own golden rule, that je really tries and every day probably and every night when he goes to bed he will pray and he hopes for guidance and he hinestly and sincerely goes to a church of his own religion and confesses, you might say, to himself, not necessarily to a priest of certain things that he says, "Those are things that are still in my way but I will work", that sich a person at times can reach the condition inwhich he sees the Lights of Karatas. And it is quite possible that in his life he has accomplished certain things that many of us in ordinary life will not accomplish and even many of us in our ordinary life, knowing a little bit about objectivity will never reach.

In the first place, we cannot judge beqause we have no measure. In the second place it is not a questions that concerns us. It is a ques ion that concerns oneself what I am. And if I find in myself certain difficulties to overcome and I try to remain kind and to work towards that, do I find in that road, on on that road to kindness certain things that I cannot overcome and will remain for me a problem?

There are two things involved in this. One is that I have enough experiences to be able to say that I am kind in all conditions. And the other is that the way I judge my own kindness maybe personally tinted. This is extremely difficult for anyone who tries to be honest. And then to say this, whatever I now think or whatever I feel or whatever I do towards other is not mixed with anything that I really personally would want. And it is not even mixed with the idea

that I would like to look at myself and respect myself when I sacrifice certain things for other people so that my so-called unselfishness in the last instance would become selfishness because I would love myself to be a martyr.

The question is then: What do I really judge myself with? And how do I rely on that what I call my judgement; what is based on my thought process or my feeling, that I can say it is honest, it is truthful and it is absolute. It is this question of absoluteness that of course must enter. How close we reach it, I do not know. Each person must know for himself. Sometimes you can say, "Yes, I develop a conscience." How strong is the conscience? Is it sensitive enough? Or do I at a certain time say, "Well, that is my conscience and I cannot do any better". And can I really in that way, for myself and not judging other people, can I reach a state where I say, "I am absolute" or "I am."

This is a question that one has to solve for oneself only. It is not a question where anyone else can help you.It is a question that is between oneself and ones own God. I call it conscience. It is a question when I try to become for myself as honest and as pure as I can be and then to try to find out if my subjectivity can be attuned so finely or so sharply that it reaches the state of objectivity.

It is a big problme because you see, humanity has as a whole, a definite task to fulfill and all of us belong to it. And if I am not, the people I am living with, if I love my neighbor as myself and I consider myself like they are, and that if that is a commandment I should keep and if I do no keep I could actually live as a Christian - it is still questionable if I can - but also, if I try at times, do I really or have I tasted all possibilites inwhich I all the time

could love my neighbor under all kind of conditions? As soon as I introduce that kind of a factor, I think that I know very well that I am limited and I also know that I cannot experience everything that I would like to experience; that even my ordinary life is not sufficient to experience everything that I would like or even that would be possible fo r me and that, of coutse, that is a limit to that. But, within such limits, can I reach that what I would call purity?

Of course, for oneself one has to solve the problem. And whatever one solves for himself may not apply to anyone else. Because when I see that at times I am so unconscious that I do not even thing about the possibility of waking up and thay I also realize that if under certain conditions if I had been able to be awake, if I know the difference between what it is to be awake and to be asleep, if I then compare myself with a state of awareness which I mught have had and heveing lived in a state of being asleep, than then I come to a conclusion every once in a while that I wished I had been awake, and then my judgement would have been more objective.

You see, if many numbef one, two and three belongs to Earth and if there is something that has to be done regarding such man, and we all are, and if there is a possibility of growth, that is, evolution, if my conclusions regarding ordinary life indicate that I as an ordinary man one, two and three am limited, if that is the conclusion that I draw when I come to think or to meditate or consider myself with all the kindness of my heart and with all the understabding of my mind, that I still say "Something is lacking". Then I will not believe in the question of kindness but I will start to believe in the possibility of harmony or perhaps in that kind of harmonious expression of myself is a far better solution for the possibility of man towards which he

shoudl strive and not, as it were, to get stuck on this question of becoming a good man.

It is not that one does not want to be a good man. It is a question how do I reach it? Can I reach it by the development of anyone of the three centers? And can I reach a state inwhich I am actually harmonious? Could I at such a time say that at any onw time I can be harmonious because my three centers can function in such a way that they belong to each other? So, I go back again and again in studying myself to see what are my center, what are my capacities? Are they already really sufficiently developed so that they could speak for themselves? Or are they in my ordinary actions, and I scrutinize my actions because I live and behave in a certain way.

I constantly, at the end of they day when I look over what I have done, what I have thought, what I have felt, I have to be honest; of course that I assume to be there. But I must say that the material I have to work with, with which I noe apparantly am made, made up of, that what I now am, is this sufficient to combine in a harmonious way so that the totality of myself can become an entity? I start yo measure with now a little different way; instead of saying that I am good in one or the other or the third center, but I measure it now from the stand point of whatever is there, even if it is good, is it sufficient for the possibility of what apparantly is assigned to man and what he should become? And is there a difference between that what he is even in his best moment and what still might be the possibility of growht for such a man?

We say simply in other words, we say that anything that remains subjective, without the introduction of an objective something will never reach further than the atmosphere of the Earth. It will not be able to leave the atmosphere even. And that therefore, if I want to consider myself as

I am in my possible growth, if I believe in the possibility that I still can grow, then I must also know that I cannot do this wirh any kind of means that belongs to Earth; and that therefore something else must be introduced which in its turn, having been received by me, helps me to grow away from that what I am in ordinary life.

There are three shocks really which are possible for man. And there are only two shocks that we know about. The third one is never administered. The first shock belongs to the level of my ohysical being. It is a shock of food when I eat. It is a shock to me because the body immediately has to do something about it. And it has to adjust itself to a quantity of fodd that has to be assimilated and digested. The second shock belongs to the second story. It is connected with air. It is, of course, connected with my emotional state. It is, in the scale Do Re Mi, itx is at Re that this shock enters. The third shock should take place at Mi. That is, if you remember the little diagram, Do Re Mi, Mi belongs to the third level. At that point I should receive a shock. But all I get is a certain passivity of taking in impressions by means of my physical organs. And that therefore in my mind I am again drawn back to the functioning of my physucal center and that my mind is only functioning in order to receive a certain form of impressions by means of vibrations of my eyes or ears or whatever it may be, the sense organs; they remain physucal for me.

The third shock that could be administered is a certain attempt to receive such impressions in a different way ao that then the third centerm that is, the top level, becomes functioning. We call ~~it~~ it to become conscious of oneself. That is, that the same mind which now recieves impressions conceives the idea of becoming objective regarding itself; regarding that what is now introduced by means of the sense organs and that I introduce this kind of objectivity in a tremendous atmosphere of

subjective elements.

It is something that of course I have to learn. It is a question if I can learnr it without having been told. At the same time it is quite possible that at times it can because of suffering or experiencings that certain things gradually, and particularly in the maturity of life and also, no in the state of senility, but in the state of real ripening; the question that belongs to old age inwhich one mellows very often gives the insight required for the mind to become more and more loose and free from oneself so that at such a time this undoing of ones own subjectivity becomes very close to the actualization of an objective viewpoint regarding oneself. And at such a time a person is, at least for a moment, conscious without even knowing that the word exists. This is one way.

The other is that in ordinary life it is possible that I reach a state inwhich the three centers start to function together; that they are not fighting each other or not taking over from each other but that they all three have, in relation to what I am trying to do or even to feel or to think, a certain fundamental function to fulfill even if they are not harmoniously with themselves connected, that they enter into an activity or a thought or a feeling as three componenet parts. And that therefore when such a thing can happen there is apossibility of fusion when I am all present or all there o with all my heart. When we way with my heart, my hand, my head, all of that, the three H's, when they come together that I am then regarding what I am at the state of amness and a level of being which is again, because of fusion, very similar to the state of objectivity.

These are the things of course that can take place. When I am affected in that way in my head, when I am because of fortunuate or unfortunate

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situations, realizing, and come to a conclusions like a fusion, like this question of objectivity reached by means of maturity or as a result of an effort I make of trying to introduce in my ordinary activities certain ideas of how to become objective, how to becom impartial; and that I finally, in trying to understand that, realize what is meany by a momentary action and a presence at any one moment, to be present to my myself as I am; that becaise of this/in my mind something takes place. And that kind of shock which then starts to function has two effects. One is that it gives the possibility of over bridging Fa between Mi and Sol. And it also gives the possibility of a fulfillment in oneself of becoming an individual, and also, to make out of the personality a more balanced kind of an entity.

What really takes place at such a time in ones mind at the top level: it is as if simultaneously with the re-arrangement of the personality factors, that is, the three different parts Do Re Mi of ones personality, that simultaneoulsly with this tha other, the Sol La Si, starts to function also simultaneously. It is that the door is open. The difficulty was Fa. When it once is opened, Sol and La and Si start to function.

It is very much the same as with little children but it is difficult to say what actually comes first. One says, Yes, physical body. Good, once the umbilical cord is disconnected it is on its own. It starts to breathe. So already the breathing probably introduces something that has to do with feeling. Alstho it may not be fully developed, it is there potentially. And as soon as a child opens his or her eyes there is a reaction that takes place of seeing things; maybe not in focus but the mind already starts to function. So that instead of saying Do Re Mi that it is in sequence, Do and Re and Mi, ~~[illegible]~~

it probably is Do Re Mi in one and each of them develop in accordance with its own speed.

The difficulty arises when you compare it with the Fa bridge up on the top and you go from Mi to Sol, that it looks as if Sol is followed by La and that Si follows L-. Of course that is the way schematically it looks. In reality the Sol La Si is also a triangle and this triangle turns around in its own dynamic ~~fix~~ force so that each one of the angles comes forwards at a certain time and sometimes it is Sol, sometimes it is La, sometimes it is Si; and that for the proper development of Soul let's say, ones mind as an intellectual center, it is necessary to have will and that the motivating force is supplied by La.

So that you must not look at this as a scheme as if it is the reverse from the development of personality. So Re Mi is really one and only when ~~xxx~~ it is one can it overbridge Fa and Sol L- Si then is one, altho potentially in a small way all three start to exist at the same time. It is a different way of looking at an octave because we do not see that in an octave; certainly not on the piano. You have to strike each note separately.

But in our life, in the way of our development, Sol La Si and Do Re Mi being triangles in themselves become the units which are connected by means of the Fa bridge. And altho each one has a characteristic, that is, Do or Re or Mi has a characteristic of its own, they belong together. And that therefore the reason why I change, going up from emotional to intellectual and then afterwards going from intellectual to emotional, it really comes to exactly the same thing.

I hope you understand that because sometimes one gets stuck a little bit on a schematic idea. There are many things like this, for instance, in the Enneagram also that seem as if they do not fit. They fit very well.

But always you have to keep in mind that that/what you consider has a certain scale and whenever you have different scales you never can compare them. So, when you take Do Re Mi as man as he is and Sol La Si as the possibility of his development, that is one way. You can also say Do Re Mi, Fa, Sol La Si-Do by indicating Fa then as the Fa bridge represented by air. Then the tonality of the personality would be Do Re Mi Fa Sol La Si Do. So, whatever scale you take, when you once have a scale you adhere to that kind of measure for that particular scale and you do not mix it with other things. That is why it is so difficult sometimes to think about emotional centers or intellectual centers as if they are already full grown bodies. They are not; they are just potentially something tht can grow out into something.

Now, regarding this growth, that is, regarding the possibility of man becoming what he should be, it is exactly the same as man what he has become when he was a child and grew up to be a man, that is in maturity. In that his three centers are not equal at all. And there are different types as it were, dependant on man number one, two or three. In exactly the same way in the possible development of man evolutionarily speaking, there is also the possibility that he could become more a Soul instead of a Kesdjan because many of these things are parallel.

As you know, Do Re Mi of Kesdjan is parallel to Sol La Si of physical body, Do Re Mi of intellect, that is, Soul Body, is parallel to Sol La Si of Kesdjan. And thay are really superimposed. That is what parallelism means. They belong together and what takes place in one takes place in the other. So that when you really look at it as comparing the unconscious area to the conscious area, that what is unconscious is a traingle made up of the Do below, Si-Do on top and Do of intellect again becoming as a triangle one; and then becoming potentially that what is the triangle aboce, made up of Si Do of

physucal, going thru Fa of Kesdjan and Do of Intellectual and up to Si Do of Intellectual and also with the -?- going thru the Si Do of Kesdjan. I hope you visualize this because I have talked enough about it. You ought to know by this time.

So that what I am as a triangle below the line becomes a triangle above the line but by making the first triangle a point and then the point crosses the line and then expands into the new triangle. It is a different way of looking at it a ain. And you have to look at many of these things in many different ways in ordert to become clearer and clearer what ~~ixxikm~~ really could take place and what can take place in the development of man because sometimes it is one phase and sometimes it is another phase. And if you start to compare the two, you may run into I could say a great many difficulties.

At the same time, the development going from one phase, from one area into the other, dependant on the three possibilities at Do of Intellectual Body - Do Re Mi, at Fa of Kesdjan and at Si Do of physucal. And these are, I call them, the three gates thru which one enters. And one enters thru them simultaneously. This is the whole idea; that at the moment when I make an empression conscious it works both ways. It works towards tge development of individuality. And it works towards the rearranging of the personality.

What do I do in ordinary life? I put myself in a certain state when I am faced in a certain situation, maybe with people, maybe by myself, I am confronted with a lot of thoughts and ideas which I do not know how to handle and which effect me, I put myself at that time in such a state that I say, "Let me try to become objective regarding myself; that is, the instrument which receives impressions and it is an instrument which has impressions in it and which impressions have to be

re- arranged.

You see, I immediately have to take myself as I am and I have to make as much of a harmony out of myself regarding a certain situation inwhich I now find myself and inwhich I wish to apply the possibility of waking up. If, for instance, I say, "Good morning" or if I say, "How are you?" what does one mean? Physically? Are they healthy?/ Or do I mean how are the conditions for your growth? The interest is not that one is healthy than only to the extent that in a healthy body the possibility of a healthy psyche can actually assert itself and that the psyche, that is, our individuality needs for a long time probably the existence of a physucal body and that therefore the physical body has to be in a good sate, a good healthy condttion, healthy in accordance with the five rules of Morality, the first three centers, that is, physical, emotionsl and intellectual have to be such that they can function.

So, when I say, "How are you" I mean: How were the ppportunities for you to work?In that sense there is interest - not in an ordinary sense. That is cheap. If I say, "How are you? How have you been? How did you sleep?" Well maybe it is alright. For ordinary life it is wonderful. Sometimes it is extremely kind. But it is not of interest because that is assumed. We line in ordinary life, we live in accordance with rules we know. We live in accordance with what we think is right for us. Naturally, if we disappate our lives, our physical body and drink too much or sleep not enough or indulge in all kind of let's call them vices for a moment; certainly, what can I expect? If I get crazy because I have all kind of strange and funny notions, how can I expect to work?

But the question is we are past that. We assume that we are ordinary human beings with common sense, that we do not disappate, that we have

a certain sense of responsibility regarding ourselves. And therefore, if you ask someone in the next week, "How are you" mean it in that way. Mean it in the sense, "What are you doing? Can you hear in a voice that I am interested in your evolution; in something that maybe you have as an aim and that therefore I am interested in that aim of yours to find out what perhaps have you been able to do become a man as you should be and perhaps how many difficulties you had to overcome; and that I am regarding that sympathetic because that is of interest to me since I am in exactly the same condition, trying to find out for myself how I can grow.

By introducing this kind of attitude in ones ordinary life I am reminded. I am reminded of the necessityof myself having to do something about myself. And now I am confronted with an ordinary person, maybe who is unconscious and still I say, "How are you" and maybe he takes it the wrong way and I mean it in the right way; and I try now, by saying it in a certain way to wake up to myself and to make sure that that what I say is actually meant in that sense and not in any other sense really.

I say simply to ask how someone is; unless it is a doctor who has to take care of the physical well being of someone else; that is a different thing. That is professional; one has to ask it. Someone falls on the street and you say, "Did you hurt yourself" It is ordinary life. It belongs there and there are many things that belong in ordinary life. And far from it to say that they do not belong and I should not pay attention to them; of course I should. But when I am really interested in what is life for me, I become interested in what is life for someone else and then I use someone else in order to be reminded.

This is a right we have. It is not selfish. It is not that you interfere with any possibility for someone else. It only means that you are

using someone outside of you, in a relationship with you, to remind you so that even when you look at them, that you are reminded; like many times I say I am reminded because so and so is mortal. "Here I go; there I would go. By the grace of God I go here. All men die. So will I." This is the thing; not to be affecetd by that what opher people will tell how to do.

The stupdity of doing certain things for someone else that has only a relation towards that what has to be accomplished on Earth; and then to call it work is quite wrong. We are not interested in the fulfillment of certain things in order to produce something also in ordinary life which may be sold for abother pupose. What is there as life and whar is there as real work? This is the problem. Anybody can get together and work on anything for any length of time and they can have all kind of projects. But the projects are not worthwhile unless it is linked up in some way or other with why I want to do it. And as soon as it puts the emphasis on a dead line, that certain things have to be done within a certain length of time or with a certain spped, I will lose. I will lose something. I will lose the possibility of being reminded that I have to be awake.

There is only one dead line. That is ones death. That is a real dead line. That is a period of ones life inwhich now, as long as we live, we have an opportunity to wake up. And the only dead line is that I face death so that I cannot any more in my particular surrounding what I now call my life and my body do what I now believe is an opportunity for me that I could use sinply because I do not know what will happen after ones death physically.

I can say, "Yes, I hope that Kesdjan will exists and that with that and maybe I can even prove it to some extent and then I say, "Never mind",

I say, "I can die any time"; and maybe there is a possibility of becoming so loose and so free from oneself that it does not matter. Where is death? Or what is thy influence? What is it ... Death where is they sting?

But maybe we can come to such times. I still have to face that perhaps it is not always that way and that perhaps at times that I feel a little bit worried that I ought to do something and then that deadline ~~xxxx xxxxxxx~~ stares me in the face. It is then a question: How am I while I work? Not a question of how much do I accomplish in the shape on certain products. That belongs to ordinary life. It is quite alright if one wants to do it. Surely, if there is a train leaving at ten o'clock, of course you have to be there - because otherwise the train is gone. Naturally when I have ordinary laws in ordinary life and I am an ordinary human being, I behave in accordance with whatever laws are laid down.

But do not, for God's sake, call it work. Work is only one thing: that is a relationship towards your own conscience. And it has nothing to do with whatever you may produce; that is, in a certain time limit. And it has to do with what you are while you produce it. Now it is maybe problematical that if you accomplish something while you are conscious that a little bit of that may flow over into the product of what you have done. I do not quibble about that. It is quite problematical. In general I would say no. In general it will be the same kind of product. Altho that what has been made, being made in the presence of someone who is conscious will darry with it something of that consciousness. And therefore, when it exists, it can produce an affect on anyone who is around it; and if they are sensitive enough, they can wake up.

This is an interesting statement. You may not believe it. If you experience it, you know it is the truth. But it has nothing to do with a dealine and it has nothing to do with ordinary things of ordinary life.

When something is made for the love ot if, just for the love of it, to pour out ones Soul, as we say sometimes, ones enthusiasm, ones aspiration into that, t make it like many things were made in the Roman Catholic faith, little statues, Persian miniatures, certain things out of the middle ages, the building of Catherdrals many times with that kind of an attitude of adoration, of yielding and wishing almost to become one with that purpose. How one sometimes could look and how sometimes paintings have been made of the Holy Virgin, of that kind of attitude that one has in order to create something as if it is not of this Earth; that then at that time, with all ones heart, something has been given into that what was the product that one afterwards can see. And then, with that, and in its presence you also feel as if something else starts in oneself. That of course is true.

But how far we are in ordinary life to remember that. If we could remember, if we could remember it in little things, if we could remember it when we see someone we care for, if we can remember it if we see animals or plants we love and we pour something of that, of yurselves towards that it will be recieved. The same way as under the influenee of a mother a babay will grow in a certain direction, not just physically, but it will gpew because it wants to grow towards its mother.

This is the influence one can have. This is the influence that we gradually should introduce in our ordinary life in accordance with work so that we become as it were representatives, as if in our daily life, in our dealings with friends, at an office, relationships with people, people we know, people we do not know, but that something starts to become apparant, so that something is in that wayxxxxxxxxxxx remarkable, so that one can not help but notice it.

How much dow e really try to live that way? I would not say day after day, but at times, if we could, at times remember, if we could at times link it

up with somerhing that we know very well of oneself and that we say, "Now at tht time when I am that way, I will try to introduce something of, to use simply the word, objectivity; something of a reality, something of the essential essence, something of my own, something that belongs to me and that I now, at this moment, wish to share.

Then I can use words. I can say certain things. Then I can have in my eyes an expression which is unmistakable. Then I can make a statement about which there is no argument and one must feel and recognize it with ones mond and surely, indicate by ones posture that there is something that is taking place at that moment and that cannot be just effaced or forgotton.

Such an aim, this should be our aim as a human being. This is the aim of a human being wanting to become real. It is not the aim of an animal. It is not the aim of a plant. It is the aim of a three centered being, asserting his birth right. This is the one thing we must know: That we are born to be that and that because of the condition under which we have lived and the ubfortunate circumstances which have brought us up and have educated us, you can conditions of Earth if you like, that we were born here; but that does not prevent us from having aspiration to become something that we really and that we know deep down very well that we should be.

On this basis, and comparing it then with the statement of kindness, I know very well that all the kindness in the world will never reach that particular state of harmony. I must know that the kindness will bring me up to a certain point and then I will face that I cannot be kind all the time; that I am many times kiud because I feel it is right or I think it is right - and it is not because I am right. The difference between a kind man and a conscious man is that a kind man still remains living in his three

centers and a conscious man is not living there - he is living in his Being.

So, what will we do for this week? How much of the ideas that you now, when you go over them, you sit, you think, this, that, that comes to the foreground. You remember statemtns of Ouspensky. You remember certain chapters in All and Everything. Not remember for yourself attempts you have made at trying to wake up and in what respect you failed altho the attempt was honest and you tried, you tried your damndest. And when you sit quietly, either early in the morning before you start your day or in the evening when you come to a little rest and before you physically fall asleep and you review that day and then you make up a certain account and a statement to yourself and you try then to introduce in you, in yourself, in your mind or in your heart that you wish really that tomorrow may be different. Then, again and again, what will you try? The little things, of course, the very small things like a child.

Still we are, all of us, still in that baby stage and we forget. You know, once I spoke about the necessity of how to use work and the responsibility that work cannot be used when something else also could be used, I would almost say, a little cheaper. Work and energy represented by work is of a high caliber. It is something which carries with it a high price. It is something that has to be made at great cost. It is also something, that if one recieves it from above, is of a quality that really does not belong here and cannot stand here by itself because it will disappear. And unless it is used, it will leave you. By the same token, if I use it for something where it is not necessary, then I commit a sin.

It is very often as if I could use a wooden spoon and instead I use a silver spoon. If there is not particular reason to use platinum, I could use in most instances a copper wire. In each particular activity, in each

kind of relationship I must know what I have to take out of the psychological cabinet of medicine. Some have objectivity mixed with it. And others are of a very high caliber of medicine of subjectivity. And sometimes it is quite alright to continue to remain unconscious.

You see, this is not contradictory to the attempts I make when I really want to try an exercise or go to church or when in a certain situation the question of an objective viewpoint is absolutely essential. But in ordinary life there are many things that do not require objectivity at all. They are to be paid in the coin of Earth and I distribute them as a human being and for tim s I may be quite unconscious. But at any one time, and this is the thing I do not know, when it may be required that I have to be awake, at such a time I have to be awake. So, instead of letting it fall asleep, it stays awake but it is not apparent. And that therefore that what is manifested is still a function of ones personality and constantly behind that is the possibility that at any one time that what is essentially correct or that what is essentially essence that can be manifested thru the body. That is, the simultaneous development of Soul and of Kesdjan Body should take place within oneself without having at any onte time the necessity than only when the necessity exists to assert themselves and to come to the foreground. Pearls before swine.

It is idiotic to talk about the ideas to anyone where there is absolutely no possibility of response. This you must know. Therefore, never talk until they ask and then perhaps and then how much - it depends entirely on the capacity which you must gauge of what another person could recieve in the way you express it.. It puts much more of a burden on one because it does not mean I have to work all the time with a capital W. There are times I will not work and I intentionally do not work. That is work.

You understand what freedom means? That I choose, that I have a right to choose and that I chhose the right thing. And something I will choose unconsciousness. Sometimes I will choose momentum. Sometimes I use the wind which helps me sail with the wind in order to concerve the totality of energy with which I am, you might saym sharged and that only at times when it is needed and I say again, I do not know when it might be needed so it has to be laert. That is, it has to be available so that when it is needed it can be used. But then I use it correctly. And at other times, do not waste your time even doing exefcises where you already know it is of no use whatseever. And that even if you did them, that whatever material you acquire, the energy you accumulate, that you do not know what to do with it. Because exactly the same when you work, certain things take place in your ordinary body and because of the re-arrangement and the re-alignment of that what ordinarily takes place, you will re-cieve from that an extra amo nt of energy/ And where will you use it? How can you? If you really work, you will be overfed. You will not be able to put that what you recieve to use and you commit a sin.

Remain reasonable. Remain with your feet on the ground. You do what you can. You develop your conscience. You will know when it is a little bit not good ehough that youshould have done more. But do not be under a pressure that you think you have to work, work, work like the dodo bird in my office. Every once in a while, I take him out of the water and say -??-. It's the truth. And it is not because I do not want to be reminded. But it is only because I want to give -??-.

Orage once ina while would say, "Be good to your body." And he meant it. Because, after all, what is behind it? I am good. I am good to my body. I regulate my body; I regulate the states of conaciousness and unconscio s-ness. I understand what is required and in accordance with the requirement

I will pay. So, you see, it is not a question of not working. It is a question of working intelligently with I being there.

Daly King calls it "I"-entity. It is a very good work, a very good word. It is an entity which is made up pf I, that unit. There are some very good statement in the book. If that is there, I can choose. I can choose from that level of I-ness anything that is below me because I have full command of everything that is of a lower plane. And therefore, everything of the lower plane, including unconscious human beings, can become foood for me if I have in mind the possible evolution of myself to further growth to reach the next step.

This is the question of reciprocal feeding. This is the question of stepping as it were on someone else in order to grow and get up further. The question of the realization of that what one is, with being attracted to that what one wishes to become, t reach the level in between. It is, if I wish to grow towards the sun that I use Kesjdn Body as a stepping atone towrads getting there. This is again another way of saying one, three, two is the same as one, two, three; the same as three, two, one; it is the same as three, one, two. All of this is the same because the aim for oneself is not even to stop at the development of Kesdjsn but to have full development of Soul, if one possibly can, as man number seven, to be permanent regarding this world. And that then, in coming back to this world, if I wish, that then I can be kind and nice and good like a human being, which manifestation I then take and accpet or to be but from the standpoint of Being and not from the standpoint of anyone of my three centers, at the expense probably of one o r another of my centers.

The real goodness or the real kindness can only come when I wish with what I am and then return to do what I then wish. Observation, to see and then participation with awareness and then, in the kindness and such

development, I experiment with my own, my body, kind that kind of control because I have tested all things and have it. And that is right.

So, in this coming week, you take your life again, like every day you must face it and like every day you have to [illegible] facing the ideas as a new introduction of objectivity in your more subjective life and to see if that subjectivity can then be objectivity or if the ideas are like a catalyst.

By the way, Daly King does not understand the word catalyst - but he is not a chemist. The catalyst is work. I introduce it. It stays there. Like love, when it is recieved, can be again and it still is there; like the bread, five loaves and fishes were more after the distribution among the multitude. It is this growth and evolution which means reaching the planetary level. The Earth is still here and it will remain there and I have added to it the possibility of another level with more freedom and less heaviness, and finally, if one ever can come that far, that in the Absolute the mxn entity encompasses all and everything.

This is how we face tomorrow morning. This is the seriousnes of life and the requirement not to froget. You say, "For God's sake"; you say, "For your own sake"; you can say, "For the sake of humanity; for the sake maybe of peace on Earth". In any event, for the sake of equilibrium or for oneself, for the sake of being at ease with oneself. This question: How to be in whatever I do. So, maybe you can remember. And if you cannot remember, pray that you will remember and hope and believe and stand on your own feet and do not be afriad. Try to work. So, good night.